

## CHAPTER XX

### THE GRADE OF MAGUS, 9 = 2



HE GRADE OF Magus corresponds to the meanings of the number 2 and to the various ideas associated with *Chokmah*, ChKMH, Wisdom, the second circle of the Tree of Life, corresponding to the sentence in the *Pattern*: "Through me its unfailing Wisdom takes form in thought and word." The human vehicle owes its importance to the fact that it permits the flow of the Life Power through it. The Life-force in man is identical with the second Sephirah. It is not a separate force distinct from the other forces in nature. The radiant energy of which the suns are centers, and our bodies transformers, is the *Chokmah* force. It is not only a mechanical light but a living light and a vehicle of consciousness. Hence, life comes from light. Stones are as certainly alive as men, though not obviously so. Our bodies are part and parcel of our earthly environment. Life on our plane is carried on under mechanical and chemical laws, but the substance of things is energy, and all energy is living energy.

*Chokmah* is called the sphere of the zodiac or the sphere of the "Highway of the Stars," the latter because it includes the relations in the cosmic order established by the Life Power itself. Our way of life is not, however, in the stars but in tune with the stars.

The color of this second circle is gray, the equal mixture of white, the color of *Kether*, and black, the color of *Binah*. This color also results from the balanced mixture of any two complementary colors, such as red and green, blue and orange, yellow and violet. You will notice that the pairs of colors just mentioned are those attributed to *Geburah* and *Netzach*, *Chesed* and *Hod*, and *Tiphareth* and *Yesod*, on the Tree of Life.

The Magus is one who has succeeded in overcoming the influence of these and all other pairs of opposites. He has perfectly equilibrated all the

powers of the lower Grades and is himself perfectly equilibrated between the first and third Grades. He is Wisdom incarnate, and his consciousness goes a stage beyond that represented by the Master of the Temple.

In the Third Grade, the work of the adept has to do with the control of the power called *Prana* by Hindus. It is a control exerted on the form side of life, even though its range extends to the vehicles of the Life Power that are invisible to the physical eye and imperceptible to any physical sense. But in the Grade of Magus the advancing adept is no longer concerned with form. He has arrived at the stage of perfect identification with the Life-force itself.

To describe such a degree of advancement in words that are built up from physical experience is manifestly impossible. Even were I actually a Magus, I could not make this state intelligible to anyone but another Magus. And since I am not anywhere near that degree of advancement, I can only report what I have been taught.

What a Magus really is may be better understood by reference to the words of Eliphas Levi:

Magic is the divinity of man achieved in union with faith; the true Magi are Men-Gods, in virtue of their intimate union with the divine principle. They are without fears and without desires, dominated by no falsehood, sharing no error, loving without illusion, suffering without impatience, reposing in the quietude of eternal thought. A Magus cannot be ignorant, for magic implies superiority, mastership, majority, and majority signifies emancipation by knowledge. The Man-God has neither rights nor duties, he has science, will, and power. He is more than free, he is master; he does not command, he creates; he does not obey, because nobody can possibly command him. What others term duty, he names his good pleasure; he does good because he wishes to, and never wills anything else; he co-operates freely in everything that forwards the cause of Justice, and for him sacrifice is the luxury of the moral life and the magnificence of the heart. He is implacable toward evil because he is without a trace of hatred for the wicked. He regards reparatory chastisement as a benefit and does not comprehend the meaning of vengeance.<sup>1</sup>

That such a person is truly "more than man," a Rosicrucian phrase, must be conceded. And we must admit that none of us can form more than

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<sup>1</sup>Eliphas Levi, *The Mysteries of Magic* (London: Kegan, Paul, Trench, Trubner & Co., 1897), 49, 50.

a vague conception of such a character. Yet we altogether miss the point of the Wisdom Teaching unless we perceive that this is no ideal picture of what we may some day become. On the contrary, it is the barest outline of what the real Man in every human being is, now and always.

That Man is the true Magus. He lives this moment in you and me. To reach the Grade of Magus in the True and Invisible Order is to become aware of His real presence in our lives.

Three paths on the Tree of Life lead to the Grade of Magus. They are (1) the path of Triumphant and Eternal Intelligence, corresponding to the letter Vav and the zodiacal sign Taurus; (2) the path of the Constituting Intelligence, corresponding to the letter Heh and the sign Aries; and (3) the path of Luminous Intelligence, corresponding to the letter Daleth and the planet Venus.

## THE SIXTEENTH PATH

The first of the three paths leading to the Grade of Magus begins in *Chesed*, the Sephirah to which is assigned the Grade of Exempt Adept. This path remains closed until the aspirant has attained to the Grade of Magister Templi. One cannot enter into the state of consciousness that Qabalists call the "Triumphant and Eternal Intelligence" until all the vehicles of personality have been cleansed and mastered. Indeed, only a Master of the Temple can experience this degree of consciousness.

In Hebrew, "triumphant" is NTzChI (158), formed from the noun NTzCh, *Netzach*, with the letter Yod added as a suffix. *Netzach* is the name of the Sephirah to which the Grade of Philosophus is assigned. Qabalistically, the addition of the letter Yod to this noun is the addition of the hand, suggesting the practical application of a ripened philosophy. To make this practical application, one must be master of his own personal instrument. To be serviceable, in order to perform service—that is the idea. A hard lesson this, but one we all must learn thoroughly, sooner or later.

The Qabalistic dictionary says that 158 is represented by the words ChITzIM, *chitzaim* (arrows); ChNQ, *cheneq* (to strangle); MAZNIN (Aramaic), *mozenin* (balances). We find little difficulty with "arrows," because an arrow suggests the penetrating directness of the concentrated magical will; nor with the word "balances," since we know by this time that equilibrium is the basis of the Great Work. But at first glance, "to strangle" has little connection with the idea of the state of consciousness described as triumphant. Yet further consideration will remind us that in every ancient symbolic initiation the candidate had to simulate death. More than this, strangulation is death by constriction of the throat, and this path that we are studying is connected with the letter Vav and with the sign Taurus, which rules the throat. What is really meant is the total eradication of the

sense of separate personality. The false belief in "self" must be strangled before the true Self can be made manifest.

Consider, now, the word ChNQ, *cheneq*, in connection with Tarot Keys. Ch is represented by The Chariot, N by Death, and Q by The Moon. Add the numbers of the Keys together and you have 38; by reduction, 11, the number of Justice. The Chariot represents mastery of the vehicle of personality. Death indicates the transforming agency by which that mastery is made effective. The Moon is a picture of the slow process of unfoldment. Justice sums up the whole matter. The equilibrium of the balances is unattainable if the bias of false personality tips the scales. To direct the arrows of volition to their mark is impossible when the aim is spoiled by personal considerations. While yet we speak of rights and duties something of the old error of separateness remains to be killed, and there is something yet of the lie of division to be strangled.

This is the first step toward the Grade of Magus. Until it is taken, the Eternal Intelligence cannot be known. To be conscious of eternity instead of time is to leave behind every vestige of the old, false "self." It is to effect the great conjunction indicated by the grammatical use in Hebrew of the letter Vav ("and").

The picture of The Hierophant sums up the meaning of the sixteenth path. He is the One Teacher of the aspirant who seeks truth. His voice is a silent voice and cannot be heard while the insistent demands of the false personality are clamoring for recognition. The Exempt Adept who has become a Master of the Temple has so perfected the organization of his vehicles of consciousness that there is no obstruction between him and his communication with that One Teacher. He hears the truth that can set him free. Liberation is the result of knowing and remembering the truth.

### THE FIFTEENTH PATH

This path begins in the sixth sphere of the Tree of Life, in the Grade of Lesser Adept, for the Magus must be perfected in imagination, and must be able to make definite mental patterns. Yet when he does so, it is not of himself, as in the case of the Lesser Adept. The Magus' vision is the creative sight attributed to the letter Heh and The Emperor. He sees the world with God's eyes, and sees it always, therefore, as proceeding in orderly sequence from that center that is within himself.

This path of the letter Heh is said by Qabalists to be that of the Constituting Intelligence, "because it constitutes creation in the darkness of the world." Qabalists also say that creation took place with the letter Heh. On this point some light may be shed by the "Meditation on Heh" in the *Book of Tokens*.

The Secret Wisdom of Israel says that the fifteenth path bears the name MOMID, *Ma'amiyd* (Constituting), because it constitutes the substance of creation in pure darkness. A hint of similar import is in the Gospel of St. John: "That which hath been made was life in Him [the Logos], and the life was the light of men. And the light shineth in the darkness, and the darkness overcame it not." (John 1:4,5)

The same L.V.X. (i.e., light) appears in Bible symbology under the figure of the Lamb, borrowed from the Hindu symbol of Agni, god of fire. The Lamb refers to the mystery of the cosmic sacrifice. In one sense the wise have always regarded creation as a self-sacrifice of the Life Power.

The first letter of MOMID, *Ma'amiyd*, is that which Tarot pictures as The Hanged Man. Creation is the self-limitation of that which is really limitless. It is the assumption of the illusions of time and space, the apparent differentiation between "I, the Maker" and "That, the Made." But that which has been made, we are told, was life in the Maker. By reason of its own nature the Life Power is creative, yet creation involves the appearance of the Not I. The limitless takes on the form of the limited. The eternal expresses itself in time. The boundless establishes boundaries. The universal enters into existence as the particular. The absolute enters into the conditions of the relative.

Thus, we see that limitation, or definition, is the basis of the Constituting Intelligence, and this is plainly indicated by the grammatical meaning of Heh, the Hebrew definite article, corresponding to the English "the." With the idea of limitation enters the idea of something opposed to the creative power, something external that is the object of that power's mental contemplation. Thus, the second letter of MOMID, *ayin* (the eye), is connected with the restrictive, materialistic influence that astrology assigns to Saturn, and this latter is represented in Tarot by The Devil. We point out these correspondences to assist you in your meditation, but the mere numeration is by no means sufficient. If you hope to penetrate into the profounder mysteries of the occult gnosis, you must ponder these details, earnestly desiring further illumination.

By traversing this fifteenth path, the aspirant to the Grade of Magus associates himself mentally with the cosmic sacrifice. Thus, he unifies his being with the current of the cosmic creative impulse. Levi says, you recall, that he who can master the currents of the Astral Light becomes the depository even of the power of God.

The origin of the fifteenth path is in *Tiphareth*, so that one must go back to the state of the Lesser Adept to traverse it. That is, he must identify himself with the Son, the Solar Logos. In other words, at this stage of initiation the aspirant so identifies himself with the Solar Logos that no shadow even of the sense of separateness sullies his consciousness. This is why he must first pass through the sixteenth path, where the last vestige of personality is eradicated. The least tinge of personal motive vitiates the seeker's endeavor to utilize the cosmic creative energy. To do nothing for

self, but all for the Self, is here the test. It involves what the world misinterprets as sacrifice. Thus, the third letter of MOMID is, like the first, explained by the Tarot picture of The Hanged Man.

Again, to be a conscious channel of the cosmic creative impulse is to know the state that Hindus call *Kaivalya* (isolation), for he who would really be a conscious creator must stand alone. Creation begins at a point where there is nothing other than the Creator. All this is set forth in the symbolism of The Hermit (the fourth letter of MOMID).

The last letter of MOMID looks ahead to the path we have yet to consider in this Grade. But let us now consider the MOMID, *Ma'amiyd* (Constituting), as a whole, from the point of view afforded by Gematria. Its numeration, 164, corresponds to ChDBQIM, *chadbaquim*, "ye shall cleave"; ChITzVN, *chitzon*, "external"; and OMDIM, *omdim* (or *ammudim*), "the Pillars" (Jachin and Boaz). The suggestion is that the Constituting Intelligence is one of close union with the Life Power, in which the manifested cosmos is seen as external to the Self, and as proceeding from that Self at the heart of all being. Again, it is a state of perfect equilibrium, understood as the support (pillars) of existence.

To put the matter more explicitly, the aspirant to the Grade of Magus, passing through the fifteenth path, vividly identifies himself with the Great Heart of Life, knows himself to be one with the Great Within from which all that is manifested and external proceeds, and realizes in himself the union of positive and negative, of Mercy and Severity, the pillars of the Tree of Life. We who know only a little about this stage of unfoldment can but faintly imagine what the actual experience is like; but even that dim image will prepare us for the time when, instead of knowing about it, we shall truly know it.

Moreover, two Hebrew words are concealed in MOMID—*Mem*, "waters," and *Od*, "eternity." He who has reached the height of the fifteenth path sees himself alone at the center of the Great Sea of Eternal Subsistence. For him there is naught but the true Self, the Self which is *All*. One of the commonest symbols of this state is that of a great ocean. Boundless it extends on every hand, its circumference nowhere, its center everywhere. These words correspond to no actuality of our sense experience and are meaningless unless one has known the Presence beyond personality. Yet we believe that to most readers of this text they will convey a great deal of significance.

## THE FOURTEENTH PATH

We come now to the last of the three paths leading to the Grade of Magus. In Hebrew its title is MAIR, *Meyir*, an adjective derived from *Aur*, "Light" and meaning "Luminous."

This path joins *Binah* to *Chokmah*, the Mother to the Father, the root of Water to the Root of Fire. It is the only path connecting the Grade of Master of the Temple with the Grade of Magus and is attributed to the planet Venus.

You are familiar with the astrological meaning of Venus, having learned that it governs the generation of mental images by subconsciousness in response to impulses and suggestions originating in the self-conscious field. Its activity is summed up in the one word, *Imagination*.

Here we may again refer to Eliphas Levi. He says:

Imagination is actually as the eye of the soul, and it is therein that forms are delineated and preserved; by its means we behold the reflections of the indivisible world; it is the mirror of visions and the apparatus of magical life. Thereby we cure diseases, modify the seasons, ward off death from the living, and resuscitate those who are dead, because this faculty exalts the will and gives it power over the universal agent.

Imagination is the instrument of the adaptation of the Logos. In its application to reason it is genius, for reason, like genius, is one amidst the complexity of operations. Demons, souls, and the rest, can therefore be really and truly beheld by means of the imagination; but the imagination of the adept is diaphanous, whilst that of the uninitiated is opaque. The light of truth traverses the one as through a crystal window, and is refracted in the other as in a vitreous mass full of scoriae and foreign matter.

The things which contribute most to the errors of the vulgar and the extravagances of the insane are the reflections of depraved imaginations in one another. But the seer knows with an absolute knowledge that the things he imagines are true, and experience invariably confirms his visions.<sup>2</sup>

Eugenius Philalethes (Thomas Vaughan) says that he regards the cosmic imagination as being the cause of the great ocean of primordial substance, the chaos from which all forms proceed. "If it [the chaos] be created," he writes, "I conceive it the effect of the Divine Imagination, acting beyond itself in contemplation of that which was to come, and producing this passive darkness for a subject to work upon in the circumferences."

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<sup>2</sup>Levi, *The Mysteries of Magic*, 66ff.

The adept learns to utilize the cosmic imagination by means of his passage through the fourteenth path. It may be employed safely by none who has not surrendered himself to the direction of the Higher Self. The Tarot hints at this, for 3, the number of The Empress, is the reduction of 12, the number of The Hanged Man. Hence, too, the first letter of MAIR is that to which The Hanged Man is attributed.

What does this mean? Primarily that the only way in which to be sure of using the cosmic imagination in its purity is to silence the waves of personal consciousness, to hold the personal mind in suspension. Thus, we find the books on Yoga defining that art as the subduing of the modifications or waves in the mind-stuff, which they compare to a lake. When the surface is still it gives a clear reflection. Likewise, when we have silenced the tumult of self-consciousness, the Luminous Intelligence of the cosmic mind can be reflected by and through our personal lives. He who succeeds in this undertaking does so by prolonged practice in concentration and meditation. When he succeeds, he appears to have miraculous powers and is able to manipulate the chaos, or root matter, in ways that dumbfound all beholders. Yet such an adept always says, as Jesus said, "Of myself I can do nothing." By stopping the modifications of the personal mind-stuff he lets the light of the Divine Imagination shine through, unobstructed.

The second letter of MAIR brings out another phase of the state of mind called Luminous. Aleph is the Ox, and its primary significance is derived from the fact that oxen are beasts of burden, symbols of patience. The aspirant for the post of Magus must be more than Master of the Temple. He must be ready consciously to assume his share of the burden of creation. To utilize the Luminous Intelligence, one must become a partner with the Cosmic Life.

The third letter of MAIR, Yod, indicates, as shown in Key 9 of Tarot, that detachment is necessary. Seeking for results, identification with the illusions of appearance—all that partakes of these must be extirpated from the consciousness of the Magus. Yet this detachment is unselfish. The Hermit, although he stands alone far above the others who toil upward, is really actively cooperating with them. He holds up a light for their guidance, and he is concerned only with their progress, as one may see from the earnestness of his downward gaze.

The last letter of MAIR sums up all these that have gone before and is the key to the Luminous Intelligence. It is Resh, letter of the Sun, represented in Tarot by Key 19. "Whosoever shall not receive the kingdom of God as a little child, he shall in nowise enter therein," said Jesus. Childlikeness is the test of mastership. The intensity of the initiate's consciousness that he is truly the Eternal Child of the Eternal Father is the measure of his Understanding and the root of his Wisdom.

We have heard a great deal about the Masters of the Wisdom, about their wonderful knowledge and powers, about the molding of the

affairs of nations. From all this we are often led to the conclusion that they must be men of great foresight, in the human sense, great schemers and planners. This conclusion, however, is not according to the teaching of the Ageless Wisdom. All that a Master of the Wisdom practices in his long training has the one object of enabling him to lead a planless life. He is unconcerned about results; he is so perfectly concentrated that neither past nor future enters into his calm consideration of the thing to be done now.

Let none misunderstand us. We do not mean to say that the Masters may not see far into the future, may not be prophets among prophets, knowing the outcome of many currents of activity whose end is not perceived by ordinary human beings. What we mean is that they do not make personal plans, that they have no need for plotting out a scheme of future action, because their whole training has made them so exquisitely responsive to the direction of the cosmic superconsciousness that every moment of their lives is a perfect obedience to spiritual law. Obeying perfectly, they achieve perfect results. This, of course, is true of none but Masters in the highest Grades. Many adepts who are comparatively well known to occultists are, by their own statements, far below this exalted height of attainment, though they are far ahead of us beginners on the Way.

The correspondences to MAIR by Gematria are ARN, *oren*, the noun for a sort of slender fir or cedar from which masts were made, carrying the suggestion of uprightness; and VRIHL, one spelling of *Uriel*. (Compare VRIHL with the *Vril* of Lytton's *Coming Race*<sup>3</sup>). Qabalists call Uriel the archangel of the North, and of the element of Earth, but his name is commonly spelled Auriel.

## DOCTRINES OF THE GRADE

This Grade is attributed to the second circle on the Tree of Life. It is named *Masloth* in Hebrew, meaning literally, "the highway of the stars." It is also known as the Illuminating Intelligence (Hebrew, ZHIR, Zohir); and to it is likewise attributed CHIH, *Chiah*, the Life-force.

As an aspect of the Life Power this circle is named *Chokmah*, spelled ChKMH, "Wisdom," and the letters of this word, represented by Keys 7, 10, 12, and 4, indicate four doctrines in this Grade as follows:

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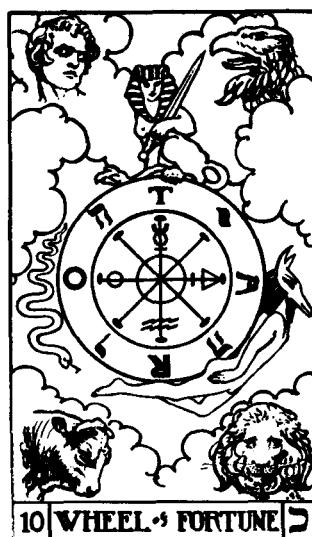
<sup>3</sup>Sir Edward Bulwer Lytton, *Vril: The Power of the Coming Race* (Blauvelt, N.Y.: Rudolf Steiner Publications, 1972).



## 1. THE CHARIOT

Key 7 (Ch)

**The Magic of Light** is the practical application of the science of Reality. A Magus is not a mountebank, nor a producer of illusions, nor a caster of glamour. He has mastered the sphinxes of sensation by the invisible reins of his mind. He has perfected himself in the art of occult speech, so that he transmits, from higher planes to lower, the creative Word of the One Identity. His path of life is one with the highway of the stars. His thought and word embody the truth of Reality as opposed to the lie of appearances.

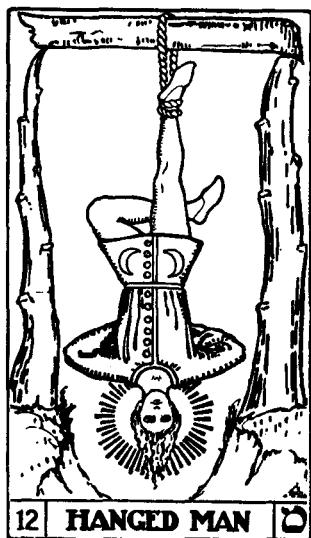


## 2. THE WHEEL OF FORTUNE

Key 10 (K)

Popular opinion conceives Magic to be a method of circumventing the law, of going against Nature. The contrary is true. Many works of Magic are exceptions to the law of averages that dominates the average man and the kingdoms of life below him, but these works are exceptions only in the sense that they go beyond the usual phenomena of common experience. A Magus completes the circle of life expression and ascends to the position of unity with the One Reality. His works never contradict the Law, nor do they destroy it. Always they are fulfillments.

Thus, it is that all perfect Magi say with Jesus: "I am come, not to destroy, but to fulfill the Law"; and the Bible story that Magi came to the child of Bethlehem is witness that, guided by their knowledge of times and cycles, these adepts of the Law were glad to pay homage to one whom they recognized as an Avatar, destined to bring to fruition certain long-expected consummations of their ancient Gnosis.



### 3. THE HANGED MAN

Key 12 (M)

The Magic of Light correctly estimates the place of human personality in the Cosmic order and thus reverses the opinions of the mass of humanity. The Magus is not driven by the false will to power, which is really a feeling of lack of power. He is animated by the will to serve, based on his immediate perception of all power. His one concern is the wise distribution of the limitless riches at his disposal. To the world of ignorant men he seems to sacrifice himself, because he strives for none of the baubles they hold dear. To himself nothing that he does wears the aspect of sacrifice. All of his acts are works of purest joy.



### 4. THE EMPEROR

Key 4 (H)

A Magus sees eye to eye with the Ancient of the Ancient Ones. He has "restored the Creator to his throne." The Magic of Light is the exercise of the Constituting Intelligence, which frames the universe.

That "throne" to which the Creator is restored is at the heart of human personality, not where error puts it, in some inaccessible remoteness of the skies. He who is a transparent vehicle for the transmission of the Constituting Intelligence through thought and word into the world of action is a true Magus, and all his mighty works are really deeds of perfect submission to the One Identity.

At this point in his progress the body of a Magus is perfectly organized, and thus the great store of Ageless Wisdom preserved in the subconscious level of the Life Power's activity is always at his command. And

the marvelous generative and regenerative powers of subconsciousness, which extend, remember, throughout the whole field of this plane of physical forms, are also under his control. With the Magus, the formation of mental pictures is followed instantly by their materialization. He sees water as wine, and wine it is. He sees a sick body whole, and every cell is restored to normal function. Yet he does nothing of himself. He acts merely as the vehicle of the Universal Life.

Such are the first four doctrines of the Grade of Magus. There are also four others derived from the letters of the word ZHIR, "Illuminating."



#### 5. THE LOVERS Key 6 (Z)

A Magus is a man of discrimination. He is free from the influence of the pairs of opposites, because he has sharply distinguished between these positives and negatives. By keen discrimination between the various polarities of differentiation, a Magus is able to combine them, neutralize them, and transcend them. His liberation comes through knowledge, not through ignorance.

In the consciousness of a Magus, free from the influence of the pairs of opposites, there is perfect balance between self-consciousness and subconsciousness; and these two aspects of human personality are harmoniously related to the superconsciousness, which is above them. The difference between the functions of self-consciousness and subconsciousness must be known, so that there may be no confusion in their proper exercise. Not until these differences are clearly perceived may we avail ourselves of the full power of either level of human mentality. Not until this discrimination is made can subconsciousness become the perfect mirror of superconsciousness pictured in Key 6. The illumination that characterizes a Magus thus begins with acts of keen discrimination.

## 6. THE EMPEROR

Key 4 (H)



4 | THE EMPEROR | 17

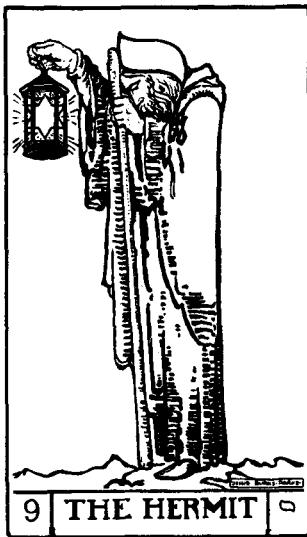
In consequence of this accurate discrimination, which is largely an exercise of perceptive power, a Magus gains the ability to measure all experience correctly. Thus, the Illuminating Intelligence is largely mercurial, or discriminative. One must watch before he can reason. A Magus takes correct measures because he has watched; and because he has watched, he has learned to see.

## 7. THE HERMIT

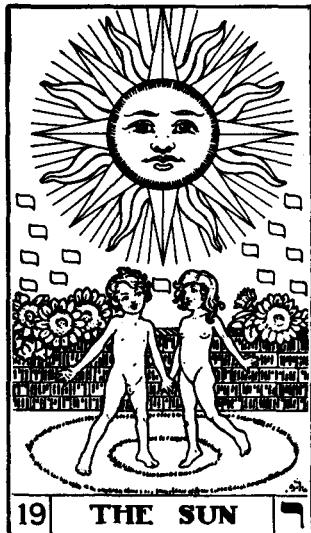
Key 9 (I)

Illumination, of which the Magic of Light is at once the consequence and the expression, comes about through subtle chemical and psychical transformations. A Magus does nothing of himself. He is an embodiment of the Will of God. Thus, nothing can withstand him. All things obey him.

In his own consciousness a Magus is one with the witness of all activity. It is not that he exerts himself with great effort to produce this or that result. He is simply the calm, untroubled observer of the play of events that work together to bring about the inevitable success of the Operation of the Sun, or Magnum Opus.



9 | THE HERMIT | 18



### 8. THE SUN Key 19 (R)

**There is no self-importance in a Magus. He has become the "Little Child." Free from care, free from the burden of false responsibilities, free from the limitations of human conventions and opinions, he extracts the nectar of wisdom from the experience of the Eternal Now. Thus, it is written that he "has access to the fruition of all desire whatever, at one sweep, being one with the All-seeing Self."**

It is noteworthy that this word ZHIR is one of the many multiples of the number 37 that we encounter throughout the literature of Ageless Wisdom. Its numeral value is 222, or  $6 \times 37$ . Since 6 is the

number of Beauty and represents also the perfection of the cosmic order, and 37 is the number of a word that means "Breath" or "Spirit" and is also, in the Pythagorean Triangle, the value of the angle that expresses the relation of the ascending hypotenuse to the base, we see that ZHIR, or  $6 \times 37$ , intimates that the Illuminating Intelligence is the result of the perfect relationship of the personal organism of the Magus to the fundamental laws of life. All of his thoughts are beautiful, all of his words are beautiful; and because action and environment are reflections of thought and word, he is continually surrounded by beauty, and that beauty is contagious. That is the reason why Magi are always healers and teachers. They heal by their presence. They teach without speech. In their circle of influence, ignorance is dispelled, as darkness flees before the sun, and with the cessation of ignorance vanish also all the evil consequences thereof.

What I have said concerning this Grade must suffice for this book, meager as is the instruction I feel able to give. Neither writer nor readers are near enough to the Third Order to make any other course anything but arrant presumption. I have transmitted to you what I have received. When your time for greater knowledge comes, you will find it waiting for you.